Laws

In the Ray of Creation, each level of "World" is assigned a number corresponding to the number of forces acting in that world.

In the Absolute, the three forces constitute one whole: the single and independent Will of the Absolute. The Absolute is therefore assigned the number 1. In a world of the second order (All Galaxies), the three forces are divided; these worlds are therefore assigned the number 3.

Thereafter, as we descend the Ray of Creation, each lower world inherits all the forces from all the worlds above it as far as World 3, and in addition, having been created, it manifests three forces of its own. Thus, in worlds of the third order there are (3)+3 = 6 forces; in worlds of the fourth order there are (3+6)+3 = 12 forces, and so on:

Ray of Creation	
World	**Orders of Laws**
Absolute (everything everywhere)	1
All Galaxies	3
Milky Way (a galaxy)	6
Sun (a solar system in a galaxy)	12
All Planets (a planetary system of a sun)	24
Earth (a planet of a planetary system)	48
Moon (a moon of a planet)	96

The number of forces in each world indicates the number of orders of laws to which the given world is subject.

The fewer laws there are in a given world, the nearer it is to the Will of the Absolute.

The immediate Will of the Absolute reaches only as far as World 3; it does not reach World 6. In World 3 the Absolute creates, as it were, a general plan of the Universe, which is then further developed mechanically. The Will of the Absolute cannot manifest itself in subsequent worlds apart from this plan, and in manifesting itself in accordance with this plan, it takes the form of mechanical laws.

On the Earth we are very far removed from the will of the Absolute; we are separated from it by forty-eight orders of mechanical laws. If we could free ourselves from one half of these laws, we should find ourselves subject to only twenty-four orders of laws, that is, to the laws of the planetary world, and then we should be one stage nearer to the Absolute and its will. If we could then free ourselves from one half of these laws, we should be subject to the laws of the sun (twelve laws) and consequently one stage nearer still to the Absolute. If, again, we could free ourselves from half of these laws, we should be subject to the laws of the starry world and separated by only one stage from the immediate will of the Absolute. And the possibility for man thus gradually to free himself from mechanical laws exists.

The study of the forty-eight orders of laws to which man is subject cannot be abstract like the study of astronomy; they can be studied only by observing them in oneself and by **getting free from them**.

At the beginning a man must simply understand that he is quite needlessly subject to a thousand petty but irksome laws which have been created for him by other people and by himself. When he attempts to get free from them he will see that he cannot. Long and persistent attempts to gain freedom from them will convince him of his slavery. The laws to which man is subject can only be studied by struggling with them, by trying to get free from them. But a great deal of knowledge is needed in order to become free from one law without creating for oneself another in its place.

G. I. Gurdjieff

Man has in himself his own "Ray of Creation", his own "Moon", "Earth", "Planets" and "Sun". These correspond to his False Personality, his True Personality, his Essence and his Real I, and they are subject to the laws of their corresponding worlds. False Personality is the most mechanical part of a man, under 96 orders of laws and under the influence of the Moon. Everyone in the Work must observe and study the laws of his own False Personality, with the aim of freeing himself.

Orders Of Laws

This is a few of my thoughts on the ray of creation and orders of laws. For a more complete discussion, please look at laws.

In the cosmology of the work, we consider there to be a hierachy of laws. There are laws which apply to the absolute; there are laws which apply to the sun; there are laws which apply to the solar system as a whole, and laws applying to the individual planets.

Sometimes you hear that there are 48 laws for the earth. This does not literally mean there is a list of 48 laws; it means there are 48 categories of law. For instance, a law coming from the level of the sun is that the earth rotates round the sun; this determines the seasons, length of day and night, etc. Then there are laws which we are subject to which are determined by the earth, for instance, the gravity of the earth, the electro magnetic field of the earth. Then there are laws we are subject to that come from nature, for instance, we are part of the ecosystem; if there is global warming, we will all be affected by it.

Note, for each level, we are affected directly by the laws from that level, and indirectly, through the intermediate levels; for instance, we feel the heat of the sun on our face directly; we also breath the oxygen which is from the plants, part of nature, but this comes because of the effect of the sun.

On a larger scale, when physicists predict the motion of the asteroids say, they may take into account the gravity of the sun, and the gravity of Jupiter on the asteroids, but they will not bring into the equation the fact that the asteroids also exert a gravitational force on the sun; there is an order of magnitude of difference, and the affect of the asteroids on the sun will be neglegible. Also we ignore the affect of other suns, and the motion of the galaxy as a whole; we are only interested in the laws of a certain level.

Laws and Psychology

We can also use this model to apply to our own inner psychology. For instance, there are some laws which are fundamental, which we can not operate without, and other laws which we are subject to, but which are of a lower order, and could be dispensed with.

For instance, we are under laws governing the way impressions enter us, the way our memories work, the way we respond to things; some of these laws being more fixed than others. E.g., twins brought up separately are often found to have similar attitudes, perhaps due to some psychology being hard-wired into us. There are also laws such as "we have to breathe to live". There's no getting round that.

Then there are other laws, which we are also subject to, but which could be broken, for instance, conditions imposed by civil law, e.g., we must not murder people; we must not shoplift, women are not allowed to show their ankles in public (in some countries, not allowed to breast feed in public, say, in others, etc.). Here too, there are levels to be seen; some laws are very important; some are somewhat arbitrary. Some laws have religious reasons; some are to do with making money. Some are necessary for society to continue working; others are formalities, which are of little importance.

Then another class of laws - those we impose on ourselves. This is generally false personality, which can be taken as the moon in ourselves. These laws, though seemingly easy to break, can not be done so under our ordinary state of consciousness. For instance, the law of getting angry when one bumps into a door say - an unnecessary connection between the instinctive center and the emotional center (this may not be a law for everyone, but it is for some people). Or the law that means you can't put your hand up to ask a question in the lecture (this may not be a law for you, but for plenty of people, it would require almost a different state of consciousness to overcome various fears of looking stupid, to raise their hand). There are many many other such laws we subject ourselves to.

Just as the laws of seven and the law of three govern the cosmos, so they govern us; and there should be a similarity in the structure of the human being, and of the universe.

We can use the analogy of the structure of the universe as a useful tool in self study, to try and understand the structure of our own psychology. We can ask "What is the sun in myself?" "What is the moon in myself?", and look for parts under fewer or more laws. How do false personality, true personality, and essence, and other parts of ourselves correspond to levels of the universe?

Law Of Seven

Such harmony is in immortal souls, But, while this muddly vesture of decay Doth grossly close it in, we cannot hear it.

William Shakespeare - The Merchant of Venice, v. i. 54

The law of Seven is a law of vibrations. Just as in modern physics, this ancient idea considers the world to consist of vibrations, and this is a general law to help understand this, for practice use.

To increase the rate of vibrations of a material, we need to apply energy to it. E.g, to raise the temperature, you need to apply heat to a substance. In popular physics not much attention is given to the fact that the increase in the rate of vibrations is not always directy related to the rate of application of energy, i.e. applying energy at a constant rate does not always give a constant increase in the rate of vibrations. A very simple example is in heating water from ice to steam - there are two points, the point when the ice is at 0 degrees C, but not yet melted, and the point when the water is at 100 degrees C, but not yet steam. At these two points, one has to keep applying heat for a longer period of time for the temperature to rise.

Now, the theory is that this pattern will occur for vibrations in any kind of material, and here we are talking about a wider category of material than physics usually deals with, for instance, one's own psychology.

The points of slowing down in the rate of increase of the rate of vibrations are called intervals.

Thus a process can be broken into three stages, that before the first interval, that between the first and second interval, and that after the second interval, just like the stages ice, water, steam.

We go a step further in this theory, and break a process up into 7 steps, or 8, with the last step in some way considered equivalent to the first. In Western music, there are 7 notes, DO, RE, ME, FA, SO, LA, SI, forming an octave. This terminology is used in the work to refer to any process taken from what would be called Do to Do, the start and the end.

It is very useful to have an understanding of octaves, as activities will follow octaves. For instance, writing these Web pages, I have an idea, and decide I will write about it. This is a common Do, the deciding to do something, which is actually quite a big step; as Goethe said:

Until one is motivated, there is hesitancy. The moment that one definitely commits oneself, then higher forces move too.

Then there is the first interval - I have to find out how to use HTML, how to write the pages...Each step will have a certain feel. Knowing the theory of Octaves, I know that there will come a second interval at some stage, and so I can be prepared for this. The better one understands octaves, the better one can achieve one's aims. If you know in detail what stages an activity will go though, you can predict the intervals well, and prepare to successfully cross them. People who do not expect difficulties can give up at once, believing that they will never get anywhere, just like the person who said a watched pot never boils, and gave up before it had had a chance.

This is only a very brief discussion of the law of Seven and octaves, I have not described each of the steps in detail, or given enough examples.

Examples

So far, most of my examples are rather fragmentary. Let me know if you can help me see a larger picture.

Quantum leaps

An idea from physics which may be related:

In an atom, electrons orbit a neucleus in various "electron shells", i.e., only certain (discrete) levels are allowed, they can't orbit just anywhere. A quantum leap is when an electron, excited by a greater input of energy, suddenly jumps to the next assigned orbit. There is no "in between" orbit allowed; it's like they dissapear from one orbit, and reapear in another. Like crossing an interval between two notes of an octave.

Suggested reading.

There are many useful work books referring to the law of seven and the enneagram. In particular, see:

- Enneagram Studies, by J. G. Bennett.
- The Theory of Celestial Influence, by Rodney Collin.

Other Octaves

Do you know about octave in music or in other subject areas? These should be part of the larger theory of octaves. It may be useful to understand particular areas, such as octaves in music, to gain understanding of octave in general, so here I hope to collect links to various ideas about octaves in general. Please suggest more links!

- Human Types
- 7 notes and 6 chords
- Parallel Fifths and Octaves

Our Place In The Ray Of Creation

The Work says that everything in creation, in the universe, is alive and exists in a hierarchical structure flowing from the Absolute downwards, from the fine to the coarse, called the Ray of Creation.

This was expressed in ancient times in the *Emerald Tablets of Hermes Trismegistus* as *As Above, So Below*.

Man exists at a certain level within creation. We exist upon the planet Earth and are a part of nature, a part of the thin film of organic life that covers the globe.

As we are now, we serve Nature's purposes. There is an idea in this Work that organic life acts as a *shock*, as a kind of transmitter/receiver that emanates and receives radiations from and to this Earth. That is, we transmit and transform certain substances coming from other parts of the solar system and the universe, namely, food.

The Earth is a living organism that is continually receiving radiations from the Sun, the planets, and galaxies---and is emanating radiations of its own. The Work says that there are two fundamental Laws of World creation and World Maintenance---one of which is the Law of Seven, also called the Law of Octaves. This Law governs processes within Creation.

The major scale is a model of this law. In the major scale there are two missing semi-tones between mi-fa and si-do. Vibrations and processes do not proceed uniformly at a constant rate but upon reaching these intervals they slow down and are deflected in another direction, or cease altogether, unless a *shock* is introduced to fill the interval.

This is why there are no straight lines in nature, and why the `best laid plans of mice and men oft go astray'.

Man and organic life serve as this shock in the Sun--Moon octave enabling the continuation and completion of cosmic processes.

Man is only developed mechanically as far as is required for us to serve Nature's purposes.

From pre-history onwards, legends, myths, teachings, and the great religions have indicated that Man has the potential to develop beyond this mere serving of Nature's needs, that Man has a potential for inner growth, of developing something finer and higher than his material sensory experience, to awaken from his sleep.

Existing at a specific level within creation we are subject to certain laws---but we have possibilities of ascending or descending within the Cosmic scale. This idea is illustrated in the Biblical story of Jacob's Ladder.

This work says that to ascend in the cosmic scale we must go against the mechanical downward flow of creation from the Absolute.

Payment is a Cosmic Law: to ascend we pay by *conscious labour and intentional suffering*.

Among other things, this means sacrificing our mechanical suffering and negative emotions---for example, self-pity, self-love, anger, jealousy, vanity, and so on---and becoming aware of our actual state and our false picture of ourselves. It means developing attention and awareness.

Our payment is also in our striving to make efforts, and in bearing the discomfort and pain of awakening consciousness and conscience. Conscience lays submerged beneath personality. As we awaken we begin to see and to feel the truth about ourselves. We are on the way to knowing ourselves. *Know Thyself* and *Nothing To Excess* were carved over the entrance to the temple of Apollo at Delphi in ancient Greece.

Personality is a shell that is built up around our essence. Essence is what we are born with, what is more real in us; personality is all the acquired behaviour and knowledge learnt from our experiences in life after we are born. Both are mechanical on their own levels, and are not ends in themselves. They are means to an end---of awakening greater consciousness in ourselves.

As we are, our personality is active and our essence is passive. We need to work to reverse this polarity---making essence active and personality passive.

To begin to work on ourselves towards awakening, we need to follow basic instructions of this Work:

- Formulate aims.
- Do not express unpleasant and negative emotions.
- Do not identify.
- Do not internally consider, externally consider always.
- Do not lie.
- Minimize unnecessary talking.
- Work against imagination.
- Observe yourself.
- Learn to suffer.
- Remember yourself.
- And most importantly---Verify everything for yourself.

By applying these principles we begin to go against the mechanical flow of life, go against the downward flow of the Ray of Creation, gain emotional force, and produce and store more of the energy needed to begin to awaken.

Law Of Three

The Father, Son, and Holy Ghost,

Thrice blessed, three in one.

The Law of Seven describes how a process occurs; the law of three describes what makes it happen.

The idea is that for anything to happen, there must be three forces, active, passive, and neutral. Each is equally important. If there is only an active and passive force, nothing can happen until a third force comes along, like a catalyst, to decide which of the forces wins.

Generally, the fact that there must be three forces is not recognized, but it is very important, and if you understand this idea, you can use it to understand how to achieve your aim. For instance, you want to take up exercise, as you're getting so unfit, but this clashes with your laziness. So there could be an inner struggle, forever saying "I'll start exercising tomorrow". But then you (a man) meet a beautiful woman, who is really keen on keep fit, and would love to go running with you every day - then with this third force, which is on one level unconnected with your aim, enables you to achieve it easily. Of course, this example might only apply to a certain person; but if you know that by bringing some particular third force in, say sexual attraction in this case, you can go and look for that force to enable you to achieve your aim.

Forces

- When fear of losing your job if you are late gets you out of bed.
- When the setting of a deadline makes it possible to overcome procrastination and complete your project.
- When a third factor comes in that allows you to make the decision you have been pondering for some time.
- The effect of the order of application of the forces

Observations and Examples

Now I am going to make a collection of some of my recent observations about three forces. Most of these are incomplete, there are many questions. If you're thinking about the same questions, let me know!

Note, although objects are not forces, in the examples below, I refer to objects as forces, when strictly speaking, the forces are acting through the objects, as described by Plato further down.

Example 1

I'd been studying for a while, and was starting to get tired. I really wanted to get these new Japanese words learnt.

First force: Desire to learn.

Denying (second) force: My brain; seemed like a block of cement, and I was trying to chisel new marks in it. It was resisting, denying my attempts.

Third force: perhaps what the outcome would be?

The above is an example of a triad where the active force acts on the passive material, transforming it into something else.

Example 2

I was thinking about the forces so hard I'd forgotten about the chocolate. I remembered, and took a bite, wondering, "How are the three forces coming into this?"

First force: Me, wanting to eat the chocolate, my teeth, being active.

Second force: The chocolate, putting up some resistance to my teeth; it did not just melt and slide down my throat, required some work.

Third force: What determines whether my teeth break on the chocolate, or whether it gets swallowed and digested?

This is the same kind of idea as the above, where the action was on my brain instead of the chocolate.

Example 3

There was going to be a concert of classical music I wanted to go to. But I had a lot of work to do.

Active force: want to go to concert.

Passive force: Objections, difficulties in going, "I'm too busy"

Third force: The third force did not seem very strong; I could not decide. There was an imaginary picture in my head of me sitting in the concert and worrying all the way through that I would not end up doing all the work I had. I'd worry so much I would not be able to enjoy the music. But then, as I walked past the concert hall, intending not to stop, there was suddenly another imaginary picture, of me at home working away on my own, feeling dull and lonely, having a really boring evening. And that picture was more than I could bear, and I found myself suddenly in the queue to go to the concert. So, the third force was the imagination.

Example 4

First force: I have to write a paper.

Second force: This is such a lot of work, I keep putting it off.

Third force: Not sure what the third force is, but this example is connected with octaves, since I've almost written the thing, and it's stuck at an interval. The trick for crossing intervals is supposed to be to arrange the forces in advance; which evidently I did not do.

Example 5

First force: I wrote an article for the student newspaper. I put quite some effort into it, and it was something I really wanted to say.

Second force: Inner considering, I was worried what people might think of me; perhaps they would think what I said was stupid.

Third force: There was a huge struggle between these forces, which resulted in doing more or less nothing for several hours while it was debated. Eventually the work came in. The work knows that I have to work against inner considering. So I submitted it.

Example 6

Sometimes I would write letters to the teacher about my mechanics, to ask for help.

First force: I wanted help.

Second force: I didn't really want the teacher to know about my imperfections.

Third force: Probably some attitudes, related to the work. I would overcome the second force by holding the letter over the mail box, saying I wasn't really going to post it, and then drop it "by mistake". This must be a good example of the many Is too.

Example 7

In a conversation, I really want to understand something, but I'm finding it hard to get the person to tell me.

First force: My desire to know.

Second force: The persons resistance to telling me.

Third force: What will determine what happens?

The above is generally the situation in learning, for instance, in the work, the student has to be the active principle, and has to ask the right questions to illicit the knowledge from the teacher. It's impossible for the teacher to just tell the student, since the student will not hear what he is not ready to hear.

What will the third force be?

Another similar thing can sometimes be seen in a conversation between an active and a secretive passive type, who will be evasive and avoid giving direct answers; for some people it may actually be impossible for them to give straight answers. And for the active types, it may be impossible to ask indirect, subtle questions, and to deal with delicate matters.

Example 8

When I left the restaurant, I had two choices of how to walk in to get home. One way was in the same direction my friend was walking in. A bit of a detour, but I would have to walk much less on my own going that way. As we walked along and chatted, it seemed so enjoyable that the wind and cold did not matter. It makes a huge difference having someone to walk with.

What are the forces?

The first force is that I want to go home.

The cold is denying (second force) I think, with the other efforts of the walk.

The third force determines how I felt about it, as well as the route I took. The third force was the company.

Example 9

Sometimes, what is third force in one octave becomes first force in another. I'm not sure if this is universally true though.

The other day, a friend came to ask me to explain some mathematics. Since she was asking, she is the active force; I was passive, responding.

What is the third force? I think the third force is what brings the first two together, reconciling them. So the questions were the third force.

Then, while we were talking, the questions become first force, and we have to concentrate on them. In the same way as above, in example 1, they were difficult questions; it was difficult to concentrate. The brain, or the difficulty, seemed to be denying.

But we managed to keep at it for two hours. I think the third force was that we managed to keep all centers active, getting across intervals by every now and then discussing Japanese and English language (since we were attempting to converse in both languages), and also doing some origame for a little.

This seemed related to the idea of having three lines of work in the school, so intervals can be crossed.

Examples from literature

I would like to find examples from classics which shed light on the idea of three forces. The following by Plato, seems to me to have something to do with this, but I've not really understood it yet, so I may well be wrong. If you can help, please let me know.

Plato, Timaeus

To understand this extract, you should look up Timaeus.

...That in which the elements severally grow up, and appear, and decay, is alone to be called by the name "this" or "that"; but that which is of a certain nature, hot or white, or anything which admits of opposite equalities, and all things that are compounded of them, ought not to be so denominated.

Let me make another attempt to explain my meaning more clearly. Suppose a person to make all kinds of figures of gold and to be always transmuting one form into all the rest-somebody points to one of them and asks what it is. By far the safest and truest answer is, That is gold; and not to call the triangle or any other figures which are formed in the gold "these," as though they had existence, since they are in process of change while he is making the assertion; but if the questioner be willing to take the safe and indefinite expression, "such," we should be satisfied.

And the same argument applies to the universal nature which receives all bodies-that must be always called the same; for, while receiving all things, she never departs at all from her own nature, and never in any way, or at any time, assumes a form like that of any of the things which enter into her; she is the natural recipient of all impressions, and is stirred and informed by them, and appears different from time to time by reason of them. But the forms which enter into and go out of her are the likenesses of real existences modelled after their patterns in wonderful and inexplicable manner, which we will hereafter investigate.

For the present we have only to conceive of three natures: first, that which is in process of generation; secondly, that in which the generation takes place; and thirdly, that of which the thing generated is a resemblance. And we may liken the receiving principle to a mother, and the source or spring to a father, and the intermediate nature to a child; and may remark further, that if the model is to take every variety of form, then the matter in which the model is fashioned will not be duly prepared, unless it is

formless, and free from the impress of any of these shapes which it is hereafter to receive from without. For if the matter were like any of the supervening forms, then whenever any opposite or entirely different nature was stamped upon its surface, it would take the impression badly, because it would intrude its own shape.

Wherefore, that which is to receive all forms should have no form; as in making perfumes they first contrive that the liquid substance which is to receive the scent shall be as inodorous as possible; or as those who wish to impress figures on soft substances do not allow any previous impression to remain, but begin by making the surface as even and smooth as possible.

In the same way that which is to receive perpetually and through its whole extent the resemblances of all eternal beings ought to be devoid of any particular form. Wherefore, the mother and receptacle of all created and visible and in any way sensible things, is not to be termed earth, or air, or fire, or water, or any of their compounds or any of the elements from which these are derived, but is an invisible and formless being which receives all things and in some mysterious way partakes of the intelligible, and is most incomprehensible.

In saying this we shall not be far wrong; as far, however, as we can attain to a knowledge of her from the previous considerations, we may truly say that fire is that part of her nature which from time to time is inflamed, and water that which is moistened, and that the mother substance becomes earth and air, in so far as she receives the impressions of them.

Three Forces

The Law of Three is one of the two fundamental Laws of our Universe. It governs creation or manifestation. Nothing can come into being, nothing can happen, without the conjunction of three forces. One or two forces on their own will not produce a result. This means that there can be no creation without laws. Something will come under the Law of Three at the very moment it comes into existence. Thus everything in creation is under laws, and nothing created is free.

The three forces are as follows: there is an Active Force, a Passive Force, and a Neutralising Force. The three forces have several names, and are also given numbers---1, 2, and 3 respectively.

One can think of the Active Force as being the force that is acting, the Passive Force as being the thing that is acted upon, and the Neutralising force as being the thing that allows the other two forces to interact. The combination of reactant, reagent and catalyst in chemistry is a general example of the three forces interacting. The fact that catalysts are not used up by the chemical reactions they take part in and their method of allowing the reactions to occur is invisible are general features of the 3rd Force.

It is very important to understand that the forces are not things. They are invisible. Thoughts and desires are good examples of these forces. The forces act though things. This means the same

object can have different forces acting through it in different processes. We can build a house out of a block of wood, we can set fire to it, or we can hit someone over the head with it. Thus the three forces are always to do with the particular relation between things.

We must start with ourselves when we wish to observe the three forces, because we are the closest and most constant thing we have to watch. And the only practical way to observe the three forces in ourselves is to try and do something, that is, to try and imitate or personify one of the three forces.

One could imitate the Active Force, for example, by struggling with ignorance. One could imitate the Passive Force, by trying not to express one particular negative emotion towards one particular person in one's life. Some typical small, habitual negative emotions are:

- resenting the fact that one always seems to answer the phone at work
- being annoyed by the way one's flatmate sniffs
- inwardly seething at the people barring one's way in a busy street
- being annoyed by a housemate's habitual greeting
- disliking the radio station one's parents listen to at breakfast

Psychologically speaking, the Active Force is what one wants, and the Passive Force is what resists one's efforts. It is quite enough to study just these two forces at first, because it is impossible to see 3rd Force until you can see 1st and 2nd Force. To study even one force requires not only that we try something, but also that we remember that we are trying to study a force. So this in itself requires our attention to be divided. We cannot observe a force while we are identified with it.

We must remember that we are attempting something very difficult in studying the three forces:

Do not attempt to try and see 3rd Force. It is quite useless at first. But try and see 1st Force and then 2nd Force. You cannot see 2nd Force unless you see 1st Force. It is 1st Force that makes 2nd Force appear. If you want nothing, there is no 2nd Force, in so far as your desire is concerned. People do not even know what 1st Force is in themselves---that is, they do not know what they really want.

One reason why we have so much difficulty in understanding three forces is that we tend to see in everything one force. We think of force as one, and in everything that happens, in any manifestation, in any event, we tend to see merely one force. We attribute it to one force. We see one action in one event. This is partly due to our inability to think of more than one thing at a time as a rule. Sometimes we think in terms of two things, but to think of three things is beyond us---i.e. it is beyond formatory thought.

Maurice Nicoll, *Commentaries I*, **1942.01.25.**

At a more advanced stage, we can start to consider the different ordering of the Three Forces. There actually six possible combinations of the Three Forces, leading to six distinct processes.

Taking the example of trade, with the three forces being Man, products, and money, we can see that a man can use money as a tool, he can serve it as an end in itself, or he can end up pursuing the product he desires. The three forces are combining in quite different relations here. In relation to others, some processes are better or worse, and some are just different. But at this stage, when we rarely distinguish one force, we should just, Observe, observe, observe.

Notes From Discussion

The Three Forces always act, not just when we think we can see them. If there is a struggle going on inside us between `yes' and `no', something may well come along and act as Third Force, with the result that something happens. It does not need to be the Work. The Work will be Third Force when we resolve a dilemma by following what the Work says. We cannot escape the Law of Three, but we can choose to place ourselves under a better or worse influence.

For instance, we may be struggling to not express hatred for another member of the group. We might succeed in this struggle because we remember that we are trying to study Second Force. We might succeed because we remember the Food Diagram, and realise we don't want to lose energy. We might remember this is Second Line work. Or we might succeed just because we have an attitude of, 'Must not express negative emotions.' In the latter case, it would be better to understand why one was not expressing negative emotions.

It is difficult to answer questions like, 'Is this 1st Force, that 2nd Force, and the other 3rd Force?' because we cannot verify them. They may or may not be so. One should concentrate on something practical, on understanding just one of these forces for oneself.

Six Processes: Forces

We are told that all events occurring in the Universe are resolvable into three `forces', and arise from the meeting, accidental or otherwise, of these forces at a particular point in space and time. For an event to happen there must be present an `active' force, a `passive' force, and a `neutralising' force. These three forces together form a `triad'. All movement and change consists just of a linking of successive triads on different levels.

`Force' must be taken in the broadest possible sense. It can refer to matter or energy or to a psychical entity like an emotion, an impression or an aim. In any case it will be some `hydrogen'. A hydrogen, however it may appear to us, is a specific energy.

Some are more visible than others. To illustrate this idea, consider a coin. It bears in itself at least two energies: firstly there is its material existence as a piece of metal; secondly there is its value, which is a higher, more volatile energy. If the coin is dropped into the sea, it remains a piece of metal but this higher energy, its value, immediately dissipates (into all the other coins in the world, each of whose value increases).

A force can be said to have no movement in itself but the potential to create movement when suitably combined with other forces. In reality, of course, everything is in constant flux; strictly speaking there is no such thing as a force in isolation. So to see

triads we must look first at events and try to resolve them into forces, rather than *vice versa*.

The example of the coin shows that we must be careful when specifying the component forces of a triad. A coin may be tossed in order to make a decision, or it may be used to buy something; in each case the coin contributes a different kind of energy to the triad.

A simple example of a triad, in which all three forces are quite visible, is provided by the leavening of dough; the ingredients are flour, water and yeast. Flour is passive: it is the raw material, that which is to be transformed. Yeast is active: it is the agent of transformation. Water is neutralising: it provides a medium in which the flour and yeast can meet and the reaction take place. This example exhibits the rôles generally played by the three forces, by which we can often distinguish them.

The words `active', `passive', and `neutralising' are usefully suggestive, but there are other ways of referring to the forces. `Affirming', denying', and `reconciling' are sometimes used in their place. A hydrogen is sometimes called `carbon', `oxygen', or `nitrogen', according as its rôle in a given triad is active, passive, or neutralising. (This may be connected with the rôles these elements play in organic chemistry.) The forces may also be referred to simply as first, second, and third force, respectively, or symbolically as 1, 2, and 3.

Some Names of the Forces in a Triad

Active	Passive	Neutralising
Affirming	Denying	Reconciling
Carbon	Oxygen	Nitrogen
First	Second	Third
1	2	3
Life	Matter	Form
Father	Mother	Child
Effort	Resistance	Aim
Father	Son	Holy Spirit
Holy Affirming	Holy Denying	Holy Reconciling

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Six Processes: Ordered Triads

Ouspensky taught further that the forces in an event enter in a certain order, forming a triad, and that this order determines the nature of the event, or process. I call this `ordered triads'. There are six possible orderings: 123, 132, 213, 231, 312, and 321. Ouspensky also talked of a seventh class of event, beyond our comprehension, in which all three forces enter together and occupy each position of the triad.

The question of what precisely is meant by the `order of entry' of the forces, and how to determine it, is very difficult and deep. It does not always correspond to a temporal ordering. *Purpose* and *scale* are important determinants.

We must also bear in mind that a phenomenon that looks like a single process might, on closer scrutiny, prove to contain several interrelated but distinct processes.

It is best to feel our way towards an understanding by studying examples. The six basic processes are described below, with one or two examples of each. However, the names given to them are not canonical and other names are possible.

Growth

The order 123 signifies the process of `growth'. This includes incarnation, multiplication, and differentiation. In Rodney Collin's terminology the forces represent life-matter-form, and it is on this scale that we can most easily discern the process. A seed (life) meets with passive soil (matter) and becomes a plant (form). Note that the neutralising force, the form, enters last: it is, in fact, the aim and result of the process.

Digestion

The other process with this property corresponds to the order 213, and signifies `digestion'. This includes transformation, refinement, and purification. We put a piece of bread (passive matter) in the mouth, where it is acted upon by enzymes in saliva; the result is chyme: the bread has been transformed, raised a level in the digestive chain.

In both the above processes (growth and digestion) a thing is placed in a certain medium and becomes something else. But in one case the thing is more intelligent than the medium, and is modified downwards, towards death; in the other case the medium is more intelligent than the thing, and modifies it upwards, towards life.

Invention

The order 231 signifies a process we may call `invention'. It includes adaptation, healing, renewal, and some forms of creation. We can see examples in cookery. The leavening of dough is one such; another is the making of junket from milk (passive), rennet (neutralising), and heat (active). Collin describes this process as `the rediscovery of spirit by matter, through the mediation of right form'. In the slow renewal of a desert, cactus and brush grow in the sand (the passive medium) and act as a neutralising presence, making possible the return of insects, birds and other forms of life (the active principle).

Work

Swapping the positions of the first two forces, we arrive at the order 321, which signifies `work' in the true sense of the word, i.e. *doing*: hence also regeneration, change of nature, and art. When beginning work, we formulate an aim: this is the neutralising force. But our very nature (taking the rôle of passive, denying force) opposes the aim: we are in prison, unable to do. So we try to make a map of the prison, to look for a way of escape. This map of the prison is our ally; armed with it we may discover what we must, and can, finally *do*. This is active force.

The above description is undoubtedly over-simplified. The three forces might not follow one another in strict progression: as understanding grows, the aim may alter, and as the aim alters, new obstacles appear. But the underlying order of influence remains.

Reduction

The order 132 signifies a process of `reduction': it includes decay, disintegration, elimination, and some forms of destruction. A whole is decomposed into its constituent elements. For example, on the forest floor, microorganisms (active) act on plant matter (neutralising), reducing it to soil (passive). Or in the human body, digestive juices (active) act on ingested food (neutralising) and produce excreta (passive). In this last context the process always takes place alongside that of digestion. The same is true in the first example, but on a different cosmic scale: that of Organic Life.

Crime

Finally we come to the order 312, which signifies the process of `crime', and includes disease, rebellion, and corruption. As in the process of work, the neutralising force comes first, but in this case it represents something wrong, like a poison, or a war. Suppose a war is declared. Then there will be bombs, active principles of warfare. And the bombs will seek out passive cities to destroy, *unconscious* of what they are destroying: this is a characteristic of crime and distinguishes it from the natural process of reduction. In general, crime leads to further crime. The declaration of war is itself the result of a prior process of crime in humanity.

Six Processes: Ascending and Descending

The six processes are divided into *ascending* and *descending*.

Digestion, invention, and work are ascending processes: they transform the lower into the higher.

Growth, reduction, and crime are descending processes: they transform the higher into the lower.

Some Names of the Six Triads (Processes)

Ascending Processes		
Digestion	Invention	Work
213	231	321
Transformation	Healing	Regeneration
Refinement	Renewal	Change of State
Purification	Adaption	Artistic Creation
		Creation
		School Work
		Self-Remembering
Descending Processes		
Growth	Reduction	Crime
123	132	312
Incarnation	Decay	Disease
Multiplication	Disintegration	Rebellion
Differentiation	Elimination	Corruption

Six Processes: Open and Closed

There is another way I have found to divide the processes. Growth, digestion, and crime all have the property that they occur in chains: in the growth of a human being from a cell, the transformation of a meal in the body, or the development of a cancer, we can trace link after link, each following on naturally from the preceding one, the last term of one triad becoming the first term of the next, and changing its function accordingly. We may call these processes `open'.

On the other hand, there is no chain of reduction: the product of reduction usually becomes the starting point for a different chain of digestion. Nor is there a chain of invention: the goal of this process is always a single, definite transmutation. And work, being a process of *self-overcoming*, can never be self-perpetuating. These three processes ---reduction, invention, and work---we may call `closed'.

Six Processes: Relationships

We can see relationships between the processes. There is a certain outward similarity between the two processes---invention and work, both ascending---in which the active force enters last, and between the two processes---reduction and crime, both descending---in which the passive force enters last.

Of the two processes---growth and digestion ---in which the neutralising force enters last, one is descending and one ascending, but there is nevertheless an outward similarity even between these, as remarked above.

Sometimes processes work together: digestion and reduction, for example, always complement one another inside a cosmos.

Six Processes: Opposites

The six processes can also be paired off into *opposites*.

Work, which is creative and to a degree conscious, is opposite to crime, which is degenerative and unconscious.

Invention, which is an intentional raising of something, is opposite to reduction, which is an intentional lowering of something.

Growth, in which a dense medium transforms a thing downwards, is opposite to digestion, in which a rare medium transforms a thing upwards.

Six Processes: The Diagram

We can represent these relationships and divisions by plotting the processes at the six vertices of a hexagon. In the top-left slice, the active force enters last. In the top-right slice, the passive force enters last. In the bottom slice, the neutralising force enters last.

Ascending processes are on the left of the diagram, descending processes on the right.

Opposite processes face one another across this central division.

[Diagram in preparation.]

There may be much more to be gleaned from this diagram. It has some interesting mathematical properties. Processes in which the same force enters first are adjacent to one another across the three radii, and processes in which the same force enters second (i.e. the triads are reversed) are diametrically opposite one another.

The hexagon resolves into two equilateral triangles---digestion-reduction-work and growth-invention-crime ---around each of which the order of entry of forces rotates. Finally, if we follow the hexagon clockwise from crime to work we can perhaps discern an ascending scale, from the easiest to the most difficult, from the least conscious process to the most.

This is very reminiscent of the enneagram. Whether there is a meaningful interpretation of the `inner figure' (crime-growth-reduction-work-digestion-invention-…), and what triad might occupy the missing triangle, are questions for further study

Hydrogens

The System teaches that everything in the Universe is material, even quantities such as thought and emotion which we are not accustomed to think of as such. However, the materiality of substances varies very much, according to the *Scale of Hydrogens*. All matter consists of vibrations, and the density of the matter is in inverse proportion to the density (or frequency) of vibrations. This density determines its place on the scale. Within the overall scale, there are further scales, inner octaves and side octaves which in their totality encompass all materials contained in the Universe.

To construct this scale, we take the Ray of Creation in the expanded form of three octaves of radiations, spanning the four fundamental points: Absolute-Sun-Earth-Moon. In each of these octaves, the Fa-Mi interval is regarded as a note in itself. This gives a total of 3x8+1 = 25 notes, from the highest Do (in the Absolute) to the lowest Do (in the Moon). These 25 notes are organised into 12 triads, with successive triads overlapping in one note (Do-Si-La, La-Sol-Fa, Fa-**-Mi, and so on). The order of forces in all these triads is affirming-denying-reconciling (1-2-3, corresponding to the Process of Growth, or in the language of Organic Chemistry, carbon-oxygen-nitrogen or C-O-N.

The elements C,O,N refer to forces, and each is designated by a number representing the density of the matter in which the force acts. These numbers are always in the ratio 1:3:2. (So the affirming force acts in the most rarefied matter, the denying force in the most dense, and the reconciling force in matter of an intermediate density.) The numbers double with each successively descending triad:

Do	(C	1)			Do
Si	(O	3)			Si
La	(N	2)	(C	2)	La
Sol			(O	6)	Sol
Fa	(C	4)	(N	4)	Fa
**	(O	12)			**
Mi	(N	8)			Mi

and so on.

Each triad of forces taken together gives a particular hydrogen, whose density is designated by the sum of the three numbers entering into it: these densities therefore follow the sequence: H6, H12, H24, and so on to H12288.

These twelve hydrogens represent twelve categories of matter contained in the Universe from the Absolute to the Moon.

For us, however, the first two hydrogens are irresolvable. Therefore for the study of Man we use a reduced scale, in which H24 is denoted by h6, H48 by h12, and so on, and H12 is denoted by h1.

All matters from h6 to h3072 are to be found and play a part in the human organism. Each of these hydrogens includes a very large group of chemical substances, linked together by some function in connection with our organism and representing a definite cosmic group.

For example, man's ordinary food is h768. A piece of wood, which cannot serve as food for man, is h1536. A piece of iron is h3072.

Water is h384. The air we breathe is h192. h96 includes the matter of animal magnetism, hormones, vitamins and so on, some rarefied gases, and many other substances known or unknown to modern science.

h48, h24, h12 and h6 are matters of our psychic and spiritual life on different levels.

The Food Diagram shows how these hydrogens are transformed in the human body, and how this process of transformation may be extended and made complete with right work on oneself.

Opposites: Law Of Pendulum

A pendulum swings from one side and then to the opposite side. The law of the pendulum is the swing of things between their opposites. We can see the law of pendulum in nature, for example, in the change of the seasons from winter to summer, in the movement of the tides etc; we can see it also in the world of human phenomena, for example, in the swings from war to peace, from prosperity to recession, from famine to plenty etc. We can also see the law of pendulum in ourselves as we swing from yes to no, like to dislike, elation to sadness, excitement to boredom, certainty to doubt, love to hate etc. Even our life is swinging between the opposites of birth and death. In time some pendula hit their opposites more frequently than others, i.e. they are moving faster in time than other pendula.

In ancient literature there are many references to opposites. In the Book of Ecclesiastes it says:`All things are double, one against another'. This means that to everything there is an opposite which makes it exist and also opposes it. For example, hunger and satiety are opposite states but together they are a `thing' which is double and can be called `hunger-satiety'. As hunger is appeased by eating, the opposite---satiety or even disgust---is reached. Then the swing of the pendulum into satiety is followed by a swing back to hunger.

In the Book of Esdras in the Apocryphal Old Testament it says:

The woods of the trees of the field went forth, and took counsel together and said, Come let us go and make war against the sea, that it may depart away before us, and that we may make us more woods. The waves of the sea also in like manner took counsel together, and said, Come let us go up and subdue the wood of the plain, that there also we may make us another country. The counsel of the wood was in vain, for the fire came and consumed it: likewise also the counsel of the waves of the sea, for the sand stood up and stopped them.
II Esdras 4.13-17

This passage expresses the idea that everything is kept in balance by the law of opposites. One thing checks another, for example, every animal is attacked and eaten by some other animal so that a balance is maintained. To understand the law of pendulum it is necessary to think about things simultaneously, but generally we are only used to thinking one thing at a time, comparing it with another.

In Ecclesiastes it says:

To every *thing there is* a season, and a time to every purpose under the heaven:
A time to be born, and a time to die; a time to plant, and a time to pluck up *that which is* planted;
A time to kill, and a time to heal; a time to break down, and a time to build up;
A time to weep, and a time to laugh; a time to mourn, and a time to dance;
A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;
A time to seek, and a time to lose; a time to keep, and a time to cast away;
A time to rend, and a time to sew; a time to keep silence, and a time to speak;
A time to love, and a time to hate; a time of war, and a time of peace.
Ecclesiastes 3.1-8

This means that everything comes to an end in time, so that one thing is replaced by its opposite. In turn, this means that the end of sorrow is joy, the end of weeping is laughter and if we have a good time today we may have a bad time tomorrow. When we see that all life lies between opposites, we realise that life is controlled by two opposite forces that tend to counterbalance each other to produce a balance in all things.

It also means that there is no fixed and rigid code of truth. Nothing is the same and everything changes between the opposites. However, people expect things to always be the same and when things do not correspond to what they wish they are not able to adjust themselves to what life brings. Our inability to assimilate the opposite, to see things from an adverse point of view, to be conscious of both sides of the pendulum, makes us very one-sided, inflexible and identified with our view of life. However, we must realise that our lives are governed by the law of the pendulum and when we are in one opposite we are unconscious of the other and vice versa.

One of the aims of the work is to try and escape from the law of opposite which requires self-knowledge, knowing all sides of yourself. In the ancient sacred temple of Delphi there were two inscriptions: *Know thyself*, which implies self-knowledge including becoming conscious of the opposites in oneself; and *Nothing too much*, which means that once he knows himself man must not go to extremes. So if you are too far to the right you must go left.

Firstly, it is necessary to see what puts you into opposites, for example vanity which may say `Thank God I'm not like him/her'. Clearly this is one-sided and here we are identified with the best sides of ourselves. But if you can see both your good side and your bad side then you begin to be conscious of opposites at the same time. We should try to see pendula in ourselves and in life and not identify with them.

If you look at the pendulum swinging you will see that it covers the same ground, backwards and forwards. At different times it will be at the same point as before but moving in the reverse direction. We can see this in ourselves, for example, we are angry and becoming calm, or calm and becoming angry. The work says we are most asleep when the pendulum is passing the mid-point. Here it is moving fastest. So we live at the extreme ends of the pendulum swing and do not know what is in the middle.

If we could retain full consciousness right through the swing we would not just remember the extremes, but also catch sight of a third factor in the middle, namely Real I.

By knowing how not to identify with the opposites, for example, not regarding ourselves as good or bad, not priding ourselves on being the best, not thinking we are well or badly treated, our centre of gravity is not pulled one side or the other and we get into a position between the opposites. It is important to get here because only between the opposites lie the possibilities of growth.

The work teaches that there are three forces in every manifestation---a first or active force, a second or passive force, and a third or neutralising force. Third force lies between the opposites and is represented visually as the midpoint of the pendulum swing. If you do not identify with the opposites, you do not put your feeling of I into them and thus the feeling of I moves to the centre. This is where Real I is which comes from a higher level. The point where we can start to become more free lies between the opposite in the middle of the pendulum swing and by self-remembering we begin to approach this place, for only in this state can `help' reach us.

So, it can be said that self-remembering is trying to be in third force and that non-identifying is trying not to be in the two opposite forces. When we try to act from extremes and say `This is too much' we can only expect the usual action-reaction work of the opposites, for example: `I'm first, now you're first, now I'm first' etc. There is no solution in this. To reach anything like solutions we have to move in one direction a short way but then move in the opposite direction a short way until we get into the middle. This is very difficult.

But in this way you can reach third force---that is the real meaning, and so the solution.

Law Of Cause And Effect

There are different orders of laws a man can be under, according to where a man is in himself. For example, a man operating from his false personality is under a great many laws, such as negative emotions, identification, etc; he is under the Law of Accident.

The chart below shows other psychological aspects of man and the number and type of laws they are under.

Psychological Aspects, Orders and Type of Laws

Psychological Aspect	Orders of Laws	Type of Laws
Real I	12	Law of Will
Essence	24	Law of Fate
Personality	48	Law of Cause and Effect
False Personality	96	Law of Accident

If a man is operating from his personality, he is under 48 laws, the Law of Cause and Effect. This is when the important events in a person's life are the result of their previous actions. In other words, their actions are causes which have effects, in the form of events. For example, a man may work very hard and consequently be promoted. So in this case, the man has liberated himself to some extent from the Law of Accident, which is when two previously unconnected lines cross.

However, not all events under the law of cause and effect have a positive outcome. Frequently, many people make mistakes in life (causes) for which they pay (effects) for the rest of their lives. For example, a man may put off getting the house roof repaired until one day it finally collapses and does a lot of damage, that now has to be paid for.

It is often the mechanics of our psychology that set up bad cause and effect. This is illustrated in the following excerpt from P. D. Ouspensky's novel, *The Strange Life of Ivan Osokin*.

(Here a young schoolboy, who has visited the Magician, has been given another chance to live his life differently, but he doesn't).

'I won't go to school tomorrow', he says. 'Why not?' said his mother, astonished and frightened. 'Oh, I don't know; I have a headache,' he answers using the school boy's stock phrase. 'I just want to stay at home and think. I can't be among those idiots for so long. If it were not for these stupid punishments I should not be staying at home now. I can't go on like this. They'll shut me up again for two or three weeks.' 'Do as you please,' says his mother, 'but I warn you it will only make things worse for you at school. If you don't go tomorrow they will take it as a challenge on your part---but you must decide for yourself.'

Here, the boy's mechanics set up a bad cause and effect. It is the same when we repeatedly express the same negative emotions; by doing so we reinforce a pattern that becomes increasingly hard to break and struggle with.

The aim in the work is to come under fewer laws, or at least create new causes which will produce results and therefore exclude accidents or negative cause and effect.

One way to achieve this is by developing a permanent centre of gravity. That means having more or less a permanent aim and seeing the relative importance of events in connection with this aim. For example, if self-remembering becomes so definite, so intense, it leaves no place for accidents.

Intervals

My method of gaining understanding of various principles and ideas of the Work is to simplify them to a picture I can keep in my mind while I contemplate the idea.

Regarding *intervals*, it was helpful to me that I had studied the piano years ago. All those scales… wow. The fingering for a scale for the right hand is thumb, index finger, middle finger (do, re, mi) and *then* comes an *interval* where the poor thumb has to make an `extra effort' to bend under the index finger to start the next sequence and play the note fa---thumb, forefinger (sol), middle finger (la) (they have now had to `work' a second time, then 4th finger (si) and pinky (plink) (do).

The mi-fa interval is a toughie, and the same fingers have to play the fa-sol-la sequence after already doing the do-re-mi. (They should get higher pay.) (And sometimes mi-fa of an interval is bridged with more money---maybe a new loan!)

Now at this point, one can see the first interval is of a certain magnitude, and the next interval (si-do) doesn't seem quite as complex. The 4th finger is kind of a weak sister, but all the same one can usually get from si to do without too much trouble---*unless* another octave is immediately to follow (which usually is the case with trying to `do' something).

It's now been too long a distance from my piano lessons to remember just how that dang si-do interval is handled on the piano if there is more than one octave of scales being played. Nevertheless, the fingering will demonstrate intervals in that they are not simply the `next finger' to come along. For emotional types (such as me), this is a helpful way to `see' something in a new way to help make it more understandable.

When we look closely to whatever it is we want to accomplish, most of the time we see do-re-mi, do-re-mi, do-re-mi, and a lot of unfinished business. One of the reasons for this is that we don't have the energy to bridge intervals because we got so excited and talked too much about our plans with friends. yakityyakityyak---there goes the energy we could have used to get through an interval if we hadn't pooped it out over coffee with friends!

Look in closets and old storage sheds. Full of do-re-mi stuff! Little piles and boxes and shelves with do-re-mi stuff all over the place! (G)

Try it sometime---and it will be apparent quickly. Make a small aim (has to be really something you want to accomplish or peform), and shut up. (G) Chances are it will go well---unless it's not very important to you and you get the `so what' sense about mi-1/2. (G)

Maybe even try it on a piano. As high as one goes, to the very last (plink), there are *only* two intervals to an octave, the big one at mi-fa and the smaller one at si-do. Intevals don't increase in frequency of appearance---they might increase in frequency of vibrations, though! (G)

There. Are we all confused now? (G)